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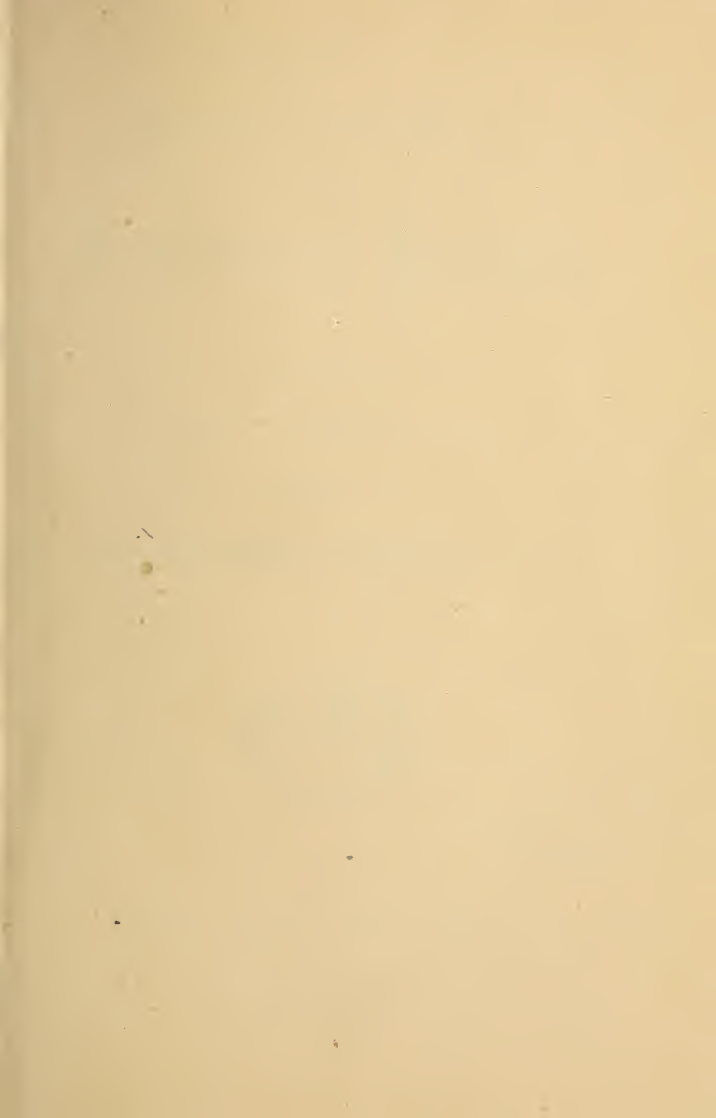
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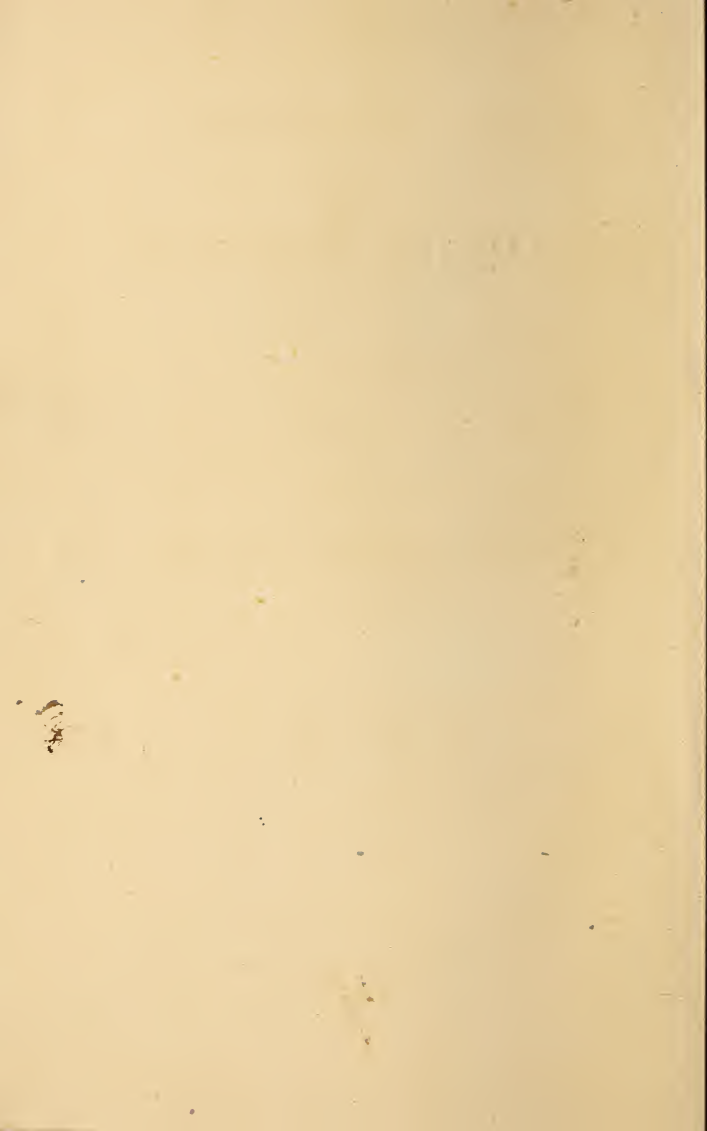
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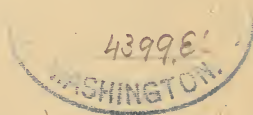
Sanctuary Society.

FOUNDED BY

REV. V. BASILE, S. J.

APPROVED BY

HIS HOLINESS POPE PIUS IX.



PRINTED AT SANTA CLARA COLLEGE, CAL.

1874

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BLESSED BERCHMANS'

Sanctuary Society.

PART I.

Chapter I.

Origin and Object of the Society.

THIS Society owes its origin to the zeal and piety of F. Vincent Basile, S. J., an Apostolic missionary in Slavonia ; and its object is the service of the Altar.

Father Basile desired to see that service performed with the modesty and religious decorum becoming so holy and exalted a function. He loved the beauty of the house of God, and the place where His glory dwelleth. Accordingly,

he formed those pious youths who were anxious to serve at the Altar into a society, and wrote rules for their guidance. He gave them Blessed John Berchmans, of the Society of Jesus, as a patron and model, and placed the Society under his special protection.

In order to perpetuate this good work, Father Basile, in 1865, sought from His Holiness Pope Pius IX., the approval of the Society.

His Holiness not only approved of it, but also enriched it with many indulgences, and gave permission to any priest to erect the same in his church, the only condition being the consent of the Ordinary of the Diocese.

Indulgences granted to Members of the Society.

THE Indulgences granted by His Holiness, Pope Pius IX., are as follows :—

1. A plenary indulgence on the day of admission.

2. A plenary indulgence on each of the five Sundays preceding the 13th of August,—the feast of Blessed John Berchmans. This number was chosen in memory of the five years spent by Blessed Berchmans in the Society of Jesus.

3. A plenary indulgence on the feast itself. (The usual conditions of Confession and Communion, and prayer for the Pope's intention are required for gaining these indulgences.)

4. An indulgence of one hundred days each time a member serves at Mass, or makes a devout genuflection before the Altar, or behaves himself with religious modesty in the Church.

5. An indulgence of seven years to each member, every time he recites the five prayers in honor of Blessed Berchmans.

N. B.—All these Indulgences may be applied for the relief of the souls in Purgatory.



Chapter II.

*Blessed J. Berchmans, S. J., Patron of the
Sanctuary Society.*

THE following short extracts from the life of Blessed Berchmans will suffice to show how justly he was chosen as the patron and model of those that serve at the Altar :—

“ When only seven years, he worked hard to master the rudiments of learning. He was sometimes known to leave his bed before daybreak. His grandmother, who noticed it, asked him why he did so. The little fellow simply answered, ‘ I wish to get God’s blessing on my lessons, and so I serve two or three Masses before going to school.’

“ When he returned home after school, if the door was not opened for him, instead of knocking impatiently as hungry schoolboys sometimes do, he would run off cheerfully to the nearest church and say his Rosary.

“ He confessed every week and received Holy Communion at least every fortnight, and

also on all the feasts of our Lord and the Blessed Virgin. He always prepared himself for this great action by prayers, pious exercises and mortification; and in his great love for the loving God of the Eucharist, he resembled his angelic brother St. Aloysius. There was something heavenly in his countenance when he was in the act of receiving the Blessed Sacrament : his profound recollection, the modesty of his downcast eyes, his angelic devotion, were subjects of admiration for all that chanced to behold him on such occasions.

“He had no higher pleasure than to serve Mass in his little surplice. In the priests, he considered only the person of Jesus Christ; and he always conducted himself towards them with religious veneration, never approaching them with his head covered.

“His life in the world was but a sweet prelude to that wonderfully holy one he passed in the Society of Jesus, of which he became a member.

“It is the custom in the Roman College, for the students in philosophy to serve a Mass every morning. The one which fell to Berchmans’ share was unusually long and occupied a good

part of the time which was most proper for study ; yet he never thought of asking to have it changed. And when, after some time, a change was made in the arrangement, it was to desire Berchmans to serve the Mass of a good father whose infirmities made him unable to appoint any fixed hour for the purpose. Consequently he was liable to be called now at one hour now at another, thus interfering with his time of study. The sacristan having expressed his compassion at the inconvenience, 'I deserve none, my dear Brother,' answered Berchmans with his usual composure, 'it can, at no time be troublesome to obey, more particularly when we have the honor of serving at the holy sacrifice of the Mass.'

"If he happened to be sent to the Professed House in order to serve either high or low Mass, having entered into the sacristy, he would kneel down and pray a little while, which he also did on returning ; and if Mass did not begin immediately, he would betake himself to a corner to recite the holy Rosary of the Blessed Virgin, or to read a spiritual book in silence.

"A gentleman of high rank, delighted with the modesty of the young Jesuit, of which he had seen

many instances, was never tired of speaking of it whenever an opportunity occurred. Visiting one of the fathers, and the discourse falling upon the devotions practised in the Jesuits' church, he addressed him thus : ' Can you guess what draws me so much to your church, and causes me to attend it so regularly ? ' ' There is no great difficulty in answering your question,' replied the father, ' to one who has the honor of knowing you as I do. A man of piety like yourself, would naturally go to assist at vespers and hear the sermon.' ' That intention is very good,' continued the gentleman, ' and, were I as good a man in reality, as I am in your estimation, I should probably have no other. But I will candidly tell you, that another motive draws me thither ; it is the pleasure of observing, without interruption, one of your young Jesuits whom I have never once seen raise his eyes ; he is the perfect image of a saint. From the moment he enters the church until he leaves it, he remains on his knees immovable as a statue, penetrated with devotion which even appears upon his countenance, and gives him a look altogether angelical.'

" Blessed Berchmans was most devout to Jesus

in the Blessed Sacrament. His ordinary custom was to visit Him in his prison of love six or seven times a day, besides other extraordinary visits. The most delicious pleasure to him in all this world was found at the Eucharistic Table ; and his most ardent desire was to approach it frequently. When a festival happened to fall upon a Sunday, he would say to his companions, with a deep sigh : ‘ Ah, my brothers, what a loss for us ; we shall now be deprived of a Communion.’ And unless some feast occurred during the week, he always implored leave to make an extra Communion.

“ Every time he passed before the altar of the Blessed Virgin, he bent his knee and said a short prayer. Of all the days in the week, Saturday was most dear to him, because consecrated to the Queen of Angels. Berchmans’ joy was at its height when he was admitted into the Sodality of the Blessed Virgin Mary.

“ In his childhood he had made a vow of virginity in her honor, and through devotion to so dear a Mother, he fasted on Saturdays and on the vigils of her feasts.

“ As soon as he could compose poetry, he

made most devout and affectionate verses in honor of Jesus and Mary. Several times during the day he would say, 'I desire and resolve to love Mary, and I will never rest until I obtain from our Lord a tender love of His most holy Mother.' Hence no wonder that, as he himself declared, he owed to our blessed Lady the favor of being preserved from all impurity, even in his sleep. He had always made it his custom to say every night, before getting into bed, a Hail Mary in honor of Mary's Immaculate Conception ; and moreover, he wrote with his own hand and signed, it is believed, with his blood, a vow to believe and defend until death the Immaculate Conception of his heavenly Queen. At that time it had not been defined a dogma of faith.

" He labored hard to attain to such wonderful purity of soul, and hence merited the great favor bestowed upon him by the Blessed Virgin. He vehemently denounced idleness, pride and gluttony, because he rightly believed them to be dangerous to purity ; and speaking of the enemies of this virtue he said, 'I will wage war against them, and will never rest until I have destroyed them.' His very looks inspired beholders with a great

love for holy purity ; but though freed from every temptation to the opposite vice, he never failed to use all means to preserve it unspotted, especially the shunning of all dangerous occasions, and the guarding of his senses.

“How pleasing this was to God may be judged from the following little incident :

“Among the scholars who crowded around the bier of Blessed Berchmans, was a youth of fifteen who was much esteemed by all for his wisdom, goodness, and purity of life. Having approached near the deceased, he remained a good while motionless regarding him fixedly with indescribable pleasure. He returned several times to the spot, while the Fathers were reciting the office for the dead. He seemed unable to withdraw himself from the sight. The ceremony having terminated, he returned to the house, and having arrived there, he asked the Prefect with much simplicity, why the Fathers had put those diamonds on John’s head. The Prefect answered that there was nothing of the kind there : the youth reasserted that he had distinctly seen two diamonds placed over the eyebrows of the deceased ; and that such a vivid halo surrounded his

head that it dazzled his own eyes.

“The youth declared the same thing to another Father in whom he had great confidence. ‘It seemed,’ continues F. Cepari, ‘as if God had wished by this to show the accidental glory which John enjoyed on account of the singular modesty of his eyes.’

“He not only loved Mary herself, but everything that related to her was dear to his heart. Hence he had a great devotion to St. Ann, to St. John the Evangelist, and to St. Joseph. He declared that from the time he had chosen St. Joseph as his advocate, he had never asked anything in his name without having obtained it.

“Most tender was his devotion to his Guardian Angel; and he revered and loved Sts. Stanislas and Aloysius as his dearest brothers. Often, when duty called him away from before the blessed Sacrament, he would beg them to keep his place there during his absence.

“A distinguished Father pointing to Berchmans while he was yet alive, said, ‘Behold the living image of St. Aloysius.’” We can not here say as much about our blessed Patron as we would like to say; therefore we exhort all members of

his Sanctuary Society to get his life and to read it.

Let us now close this short notice with a noble sentiment of Blessed John : "To correspond to the goodness of God, I must do my utmost to render myself able to glorify Him throughout the world. Alas ! how many labor only to dishonor Him ! Ungrateful should I be if I did not seek His honor ! True glory consists in advancing the glory of God ; and I shall never succeed in this unless I give all the application of my mind to study, and all the affections of my heart to virtue."

Chapter III.

Rules, By-Laws and Prayers.

RULES.

1. THE members of this Society should be conspicuous for their reverence and modesty especially in Church. They must therefore avoid with the greatest care all talking, even in the Sacristy ; and they must bow their heads, or genuflect whenever they pass before an Altar.

Let them observe very exactly the ceremonies at Mass, Benediction and the other services in which they take part.

Let them also avoid turning the head now here and now there, particularly whilst serving at the Holy Altar.

2. They must endeavor to learn well the words and verses which they have to answer to the Priest, and whilst uttering them, let them show becoming gravity and devotion.

3. Whilst they acquit themselves of their various offices in the Church, let them always bear in

mind that they are performing the offices of Angels in serving before the Divine Majesty ; and let them propose to themselves as their intention, to atone by their reverence and adoration, for all the injuries received by our Lord, especially in the Most Adorable Sacrament.

4. They must take the greatest possible care to become examples of modesty in word and action ; and let them reprehend those whom they observe to fail in this matter ; and let them, as far as they can, check all bad conversations. They should also strive to prevent any misbehavior in the Church.

5. They must endeavor to receive Holy Communion every two weeks at least : let them by no means neglect to do so on the feast of Blessed Berchmans, for which they should prepare themselves by a Novena.

6. Each member must recite daily the following prayer :

O Blessed John Berchmans, who wert so conspicuous for thy purity and modesty, for thy deep reverence in Church and for thy devotion towards the Holy Eucharist, the Blessed Virgin

and St. Aloysius, obtain for us the grace to imitate thee so closely in these virtues, that they who behold us in Church, may think they see thee, and give God and thee due honor.

Our Father. Hail Mary. Glory be to the Father.

BY-LAWS.

1. THE Director shall be the Rector of the Church, or any other appointed by him.

2. The Director shall have a catalogue containing the name, surname, age and residence of each member ; and it is very advisable to have a picture of B. John Berchmans exposed in the Sacristy, as also a list of the Indulgences granted to the Society by His Holiness Pope Pius IX., and also another of all the members of the Society.

3. He shall also subscribe each certificate, which must contain, besides the name of the one

admitted, the day, month and year of admission ; and it must be sealed with the seal of the Church, Chapel or College in which the Society is erected.

4. If he, who is admitted, be one of those who serve in his Church, the Director must see how he observes the rules of the Society ; yet so that if there be an admonition to be given, it be put off (if possible) to the monthly meeting.

5. But if he, who is admitted, be one of those who serve simply through devotion and of their own accord, either in his, or in some other Church, then he shall only sign the certificate and affix the seal.

6. Every month he shall call a meeting of all the members who serve in his Church, and of all the others who can be present. After some spiritual reading, he shall say the prayer *Actiones Nostras*, and shall have the rules and the Indulgences read out, and the daily prayer to Blessed John recited. He shall then give some advice and admonitions, or an instruction on the rules of their pious Society, or on the ceremonies, (especially those for Holy Mass, in which he must now and then practise them in the presence of all,) or else on some point of Christian Perfection.

He shall conclude by reciting the five prayers to Blessed John, and the Litany of the Blessed Virgin Mary. All this must not exceed the space of one hour.

7. In order that all may be present at this meeting, he shall publish seven days before (if necessary) the day and hour of the meeting ; and let him endeavor to have as many present as possible.

The following may be a way of publishing it :

BLESSED BERCHMANS' SANCTUARY SOCIETY.

*There will be a meeting of the above Society
at on*

8. He shall also inform the members of the beginning of the five Sundays previous to the feast of Blessed Berchmans, so that all may, by celebrating them, gain the Indulgences.

He shall also inform them of the beginning of all Novenas and Triduums which the Society may deem proper for them to make

(Any additional By-Laws which the circumstances of the locality necessitate, may be added.)

PRAYERS.

I.

Most innocent Blessed John, I beseech thee by thy wonderful purity of heart, to obtain for me the grace of imitating thee in so excellent a virtue, and never to allow me to lose it, but to inspire me with a hatred for those faults which may in any way stain it.

Our Father. Hail Mary. Glory be to the Father.

II.

Most modest Blessed John, by that most diligent guard which thou didst keep over thy senses, and which rendered thee so conspicuous in the eyes of the world, I beseech thee to obtain for me the grace of restraining my senses, so that the poison of the accursed sin of impurity may never enter by them into my heart.

Our Father. Hail Mary. Glory be to the Father.

III.

O most obedient Blessed John, by thy most assiduous care in keeping the rules of thy Institute, I beseech thee to obtain for me the grace to keep the commandments of God, and, at the least, to hold in high esteem and reverence the Evangelical Counsels.

Our Father. Hail Mary. Glory be to the Father.

IV.

Most devout Blessed John, by that love with which thou didst love St. Aloysius Gonzaga as thy brother, and the most Blessed Virgin Mary as thy mother, I beg thee to obtain for me a special devotion to St. Aloysius, my protector and model, and such a tender affection for the Blessed Virgin, that I may always exclaim with thee : " I will never rest until I shall have obtained a tender love for my Mother Mary."

Our Father. Hail Mary. Glory be to the Father.

V.

Most fervent Blessed John, by thy marvelous devotion to the Adorable Mystery of the Altar, and to Christ Crucified, I beg thee, to obtain for me, as a last favor, great love and reverence for Jesus, so that in no place, but most especially in Church, I fail to render due honor to the Divine Sacrament of His love, and also that at all times and in all places I rejoice in His Cross ; so that after having followed Him as a faithful disciple on earth, I may deserve to enjoy Him forever in Heaven. *Amen.*

Our Father. Hail Mary. Glory be to the Father.

LET US PRAY.

O most Blessed John, who didst wish, when dying, to keep in thy hands the Crucifix, Beads, and Rule-book, saying : " These three have ever been most dear to me. They are now my strong arms against the enemy ; with these shall I willingly die,"—I beg of thee, by the blood of Jesus Christ, to obtain for me such reverence for the

holy precepts of the Gospel, such filial devotion towards the Blessed Mother of God, and such love for Jesus crucified for love of me, that these three affections may be my weapons for overcoming every assault of the devil ; so that in my last hour I also, full at once of compunction and of confidence, may repeat after thee : “ These three have been most dear to me in life, and now with these I shall gladly die.”

V. Pray for us, O Blessed John.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who didst place the wonderful sanctity of Blessed John, Thy Confessor, in the perfect observance of regular discipline and in innocence of life, grant, through his merits and prayers, that we may, by faithfully observing the precepts of Thy law, arrive at purity of mind and body, through our Lord. Amen.



PART II.

Chapter I.

MANNER OF SERVING AT LOW MASS.

ARTICLE I.—*General Remarks.*

1. THE server should consider himself highly honored in being permitted to attend on a Priest offering the most Holy Sacrifice. He should therefore perform this important office with great purity of conscience, rectitude of intention, devotion and decorum.

2. In making the *Sign of the Cross*, he should put his left hand a little below the breast, and touching the forehead, the breast, the left and right shoulders with the fingers of his right hand, he should say, *In nomine Patris, et Filii, et Spiritus Sancti. Amen.*

3. A *simple inclination* is made by moderately bending the head downwards.

A *simple bow* implies an inclination of the head and a moderate bending of the body.

A *low bow* is made by bending the head and body profoundly—yet not so much as to render the action unseemly. A bow is considered sufficiently profound when the person that makes it, being in that position, can reach the knee with the extremity of his hand.

To make a *genuflection*, bring the right knee down to the floor near the left foot, without inclining the body, and then rise up again naturally, without too great haste.

A *genuflection on both knees* (or double genuflection) is made by first bending the right knee to the floor, then the left likewise to the floor, and having made a low bow, the person rises by lifting the right knee first and then the left.

To *join the hands* properly, the palm of one hand should be applied to the palm of the other, and both held upwards against the breast, the thumb of the right hand should cross the thumb of the left. During the Holy Sacrifice, whenever the hands are not necessarily employed, they should be joined.

4. The server should make an inclination

whenever he hears the Priest pronounce the Ho y Name of Jesus, of Mary or of the Saint whose festival is celebrated, and on other occasions marked in Article III.

5. In answering, he should do so distinctly, and not too loud nor too quickly. His manner should be grave, without affectation. He should hold his head inclined a little forward and keep his eyes modestly lowered.

6. To put on the surplice, the server should open the lower part of it, and with both hands pass it over the head upon his shoulders, then introduce first the right arm in one sleeve and then the left arm in the other; and having adjusted it about his person, he should fasten it in front.

In taking it off, he should first loose the strings, then withdraw his left arm from the sleeve, and lifting the surplice from the left side above the head over his right shoulder, he should take it off from the right arm.

ARTICLE II.—*Vesting the Priest.*

1. THE server should be ready some minutes before the time appointed for the beginning of Mass, and put on his surplice.

2. When the Priest approaches the table, the server places himself at his left, opens the *amice* and presents it, holding it at the two extremities.

3. While the Priest puts on the *amice*, the server prepares the *alb*, and then puts it over the Priest's head and assists him by holding up first the right sleeve of the *alb* and then the left.

4. Afterwards he takes the *girdle*, keeping the tassels to the right, and gives it to the Priest, so that he may easily gird himself. He should take care to adjust the *alb* in such a manner as to let it hang equally around, about an inch from the floor.

5. He then presents the *maniple* to him to kiss, holding it with both hands, and fastens it on the left arm of the Priest.

6. He then presents the *stole*, holding it near the middle with both hands, in such a manner as to have the thumb of each hand on the upper part, and the other fingers below.

7. Finally he assists him in putting on the *chasuble*, either arranging it conveniently on the table, or placing it on the Priest himself.

8. When the Priest is vested, the server will take the Missal and hold it up straight before his breast with both his hands at the two lower extremities, keeping the back of the book to his right. Then placing himself at the left side of the Priest, he makes with him a low bow to the chief image in the Sacristy, and a simple bow to the Priest; and walking slowly before him, he goes to the Altar.



ARTICLE III.—*From the Beginning of Mass to the Offertory.*

1. HAVING arrived before the lowest step of the Altar, the server places himself at the right of the Priest, from whom he receives the cap, and on receiving it, he kisses the hand of the Priest and then the cap. He makes with him a genuflection on the floor, or, if the Blessed Sacra-

ment is not there, a profound bow ; then raising the Priest's vesture a little, he ascends the steps with him, and places the Missal on the stand so that the back remains turned to the right. He then places the cap in a suitable place, and returning before the Altar makes a genuflection, or a bow, in the middle (according to what has been said above) and kneels on the floor at the left, and a little in the rear of the Priest, keeping his hands joined.

2. When the Priest descends to the floor to commence Mass, and makes a genuflection or a bow, the server bows profoundly, and with the Priest makes the Sign of the Cross, and responds properly to the psalm, the confession and prayers, adapting his voice as much as possible to the tone of the Priest. He will keep his body erect. At the *Gloria Patri*, the server will bow ; and whenever the Priest makes the Sign of the Cross, he will also do so.

3. After the Priest has said the *Confiteor*, the server will incline a little towards him and say the *Misereatur tui, etc.* ; and then bowing profoundly he will say the *Confiteor*, turning his head a little towards the Priest at the words *et tibi Pater*

and *et te Pater*, and striking his breast when he says *mea culpa, etc.*

The server remains inclined until the Priest has said the *Misereatur*, but raises his head at the words *Indulgentiam, etc.* He inclines again towards the Altar at the words, *Deus tu conversus*; and after the word *Oremus*, he rises, at the same time raising the Priest's alb a little, as he ascends the steps. The server then kneels on the lowest step, a little further from the centre than before, where he remains until the end of the Epistle.

4. He recites the *Kyrie eleison* alternately with the Priest, and when the latter says *Flectamus genua*, the server answers *Levate*. If there be more than one Epistle, he answers *Deo gratias* at the end of each of them, but does not rise until after the last.

5. After the Epistle he rises, and making a genuflection or a bow as he passes the middle, he goes for the Missal. Should the Priest genuflect at the prayers after the Epistle, the server will genuflect also at the same time.

When the Priest has done reading, the server removes the Missal with the stand to the Gospel side of the Altar, taking care, in doing so, not to turn his back to it, nor to omit the usual genuflection or bow.

6. Having placed the Missal on the Altar, he turns it diagonally to the right and goes below the platform near the same. Standing there, he answers to the *Dominus vobiscum* ; and at the words, *Sequentia sancti Evangelii*, etc., he places his left hand upon his breast, while with the thumb of his right, he makes a Cross on his forehead, his lips, and his breast. When the Priest pronounces the name of Jesus at the beginning of the Gospel, the server bows towards the book, and then goes to the Epistle side, making a genuflection or a bow in the middle. He stands at his place during the Gospel, and having answered *Laus tibi Christe* at the end of it, he kneels down. If the name of Jesus be not mentioned at the beginning of the Gospel, the server bows to the Priest and goes to his place, as above.

If the *Credo* be said, the server kneels down during it, and makes a low bow at the words *Et incarnatus est*, etc.

ARTICLE IV.—*From the Offertory to the end of the Elevation.*

1. Having answered to the *Dominus vobiscum*,

the server rises when the Priest uncovers the chalice and, without any genuflection, goes directly to the side-table for the cruets. But if the Priest leave the veil of the chalice to be folded by the server, the latter first proceeds to the Altar and folds it.

2. He then spreads the manutergium (or little towel) upon the extremity of the Epistle side of the Altar, and afterwards, taking the cruets, together with the plate, he places them upon it.

3. When the Celebrant approaches the corner of the Altar, the server bows to him, and, with his right hand, presents the wine-cruet, having first kissed it. He then takes the water-cruet into his right hand, and having received back the wine with his left, he presents the water-cruet after having kissed it; and, on receiving it back, he takes it gently with his right hand, and then places the wine-cruet on the side-table.

4. He next prepares for the washing of the Priest's hands. Taking the plate in his left hand, the water-cruet in his right, and the manutergium by a corner between the last two fingers, he awaits the approach of the Priest to the Epistle corner. (The manutergium may also be conve-

niently arranged on the Altar.) The server then bows and pours, slowly and steadily, a moderate stream of water upon the fingers of the Priest; and having handed him the towel, he bows again and retires to the side-table where he deposits the cruet and the plate, returning to the Altar to remove the towel.

5. Having properly arranged the cruets, plate and towel, he takes the little bell into his joined hands, crosses his thumbs inside of it on the clapper, and goes to kneel at his place on the lowest step in front of the Altar, at the Epistle side, where he deposits the bell without any noise.

6. At the *Orate fratres*, the server says the *Suscipiat, etc.*; but he must not commence it before the Celebrant completes the turn. Should he be at the side-table when it is time to say the *Suscipiat*, he will do so there, kneeling on the lowest step, and making a moderate inclination.

7. He answers properly at the Preface; and at the *Sanctus*, he bows and rings the bell moderately, giving three distinct strokes. At the words, *Benedictus, etc.*, he lifts his head again and, having put down the bell, makes the Sign of the Cross together with the Priest.

8. At the words, *Hanc igitur, etc.*, namely, when the Celebrant stretches his hands over the host and chalice, the server warns the faithful of the approaching Consecration, by a few light strokes of the bell ; then taking the bell, he rises and goes up and kneels down on the edge of the platform at the right of the Priest.

9. During the Consecration of both species, he inclines ; but when the Priest, genuflecting, adores the Blessed Sacrament, he makes a low bow. At each elevation he raises the extremity of the Chasuble a little with his left hand, taking hold of it after the first genuflection, and letting it go at the second, whilst with his right hand he rings the bell with three strokes, viz:—1st. when the Priest genuflects ; 2d. when he elevates the Blessed Sacrament ; 3d. when he makes the other genuflection.

ARTICLE V.—*From the end of the Elevation to the end of the Mass.*

1. The Elevation being over, which the server indicates by ringing the bell a little longer at the last stroke, he rises, takes the bell with him

and turning to the left, goes to kneel at his place as before.

2. At the words *Nobis quoque peccatoribus*, he strikes his breast. At the proper time he answers to the *Pater noster* and other prayers, and at the *Agnus Dei*, he inclines towards the Altar, and strikes his breast three times with the Celebrant.

3.* When the Priest says *Domine non sum dignus*, the server inclines and rings the bell moderately, one stroke each of the three times.

4. When the Celebrant uncovers the chalice after having received the Sacred Body, the server rises, and, taking the bell with him, goes to the side-table upon which he places it; he then takes the cruets, after having previously placed the little towel (without unfolding it) upon the Altar for the purpose of resting or wiping the cruets upon when necessary, he goes to the side of the Altar.

5. Standing below the predella, (*i.e.* the platform on which the Priest stands) the server inclines when the Priest takes the Sacred Blood; after which he ascends the predella, and when the chalice is presented to him he pours wine into it. When the Celebrant comes for the ablution, the server ministers wine and water (always with

the usual kiss), taking care not to pour either too fast or too slow, and also not to spill anything on the Altar.

6. If there be communicants, the server goes at the uncovering of the chalice, as above (see par. 4.) to kneel at the Epistle side near the Altar, and there, when the Priest has received the Sacred Blood, bowing profoundly, he says the *Confiteor*: at the *Misereatur*, he bows again and answers, and at the *Indulgentiam* makes the Sign of the Cross. The Communion being over, he raises the Priest's alb as the latter ascends the steps, and kneels again at his place until the Priest has closed the Tabernacle; after which he presents the cruets, as already described.

7. Having replaced the cruets on the side-table, the server goes to the Gospel side, takes the Missal, with the stand, and places them on the Epistle side; taking care in doing so, 1st, not to turn his back to the Altar; 2d, to make a genuflection or a bow whenever he passes before the middle.

8. This done; he kneels on the lowest step at the Gospel side, and when the Priest gives the Blessing, he bows, makes the Sign of the Cross,

and answers *Amen*.

9. Rising, he answers to the *Dominus vobiscum* and at the beginning of the Gospel makes the Sign of the Cross as at the first Gospel (Art. III, par. 6.)

10. While the Gospel is reading, the server procures the Priest's cap. At the *Verbum caro factum est*, he genuflects ; and having answered *Deo gratias* at the end of the Gospel, he goes up to the Altar, takes the Missal from the stand (holding it as described in Art. II, par. 8.) and descends with the Priest.

11. If there be a last Gospel, peculiar to the day, the Priest will leave the Missal open. In this case the server will, after answering to the *Ita Missa est*, remove the Missal to the Gospel side, and place it diagonally on the Altar ; in doing so he will take the shortest route, in order that he may be in time to kneel down during the blessing. Then rising, he will stand below the predella a little behind the Priest, to answer at the Gospel, and having done this he will go to get the cap, and will return with it to the same place. After answering *Deo gratias*, at the end of the Gospel, he will remove the Missal back to the

Epistle side by the same short route (taking care to perform the usual genuflection or bow on each occasion when passing the middle) and, taking the Missal from the stand, will proceed as directed in the preceding paragraph.

12. On arriving at the foot of the Altar, the server will make a genuflection or a bow in company with the Priest, and with the right hand will offer him his cap, first kissing the cap and then the hand of the Priest; after which he will precede him to the Sacristy.

13. On arriving in the Sacristy, he will take up his position on the left of the Priest, and having bowed first to the image and then to the Priest, he will put the Missal in its proper place and proceed to assist him in taking off the sacred vestments, arranging carefully each article upon the table.

Finally, the server will take off his own surplice and retire.

APPENDIX.

1. In Masses for the dead, the psalm, *Judica me Deus* is not said; the usual kisses are omitted,

the water-cruet is not blessed at the Offertory; and at the end of the Mass, instead of *Ite Missa est*, the Priest says *Requiescant in pace*, to which the server answers *Amen*, and the blessing is omitted.

2. Should Mass be celebrated at an Altar where the Blessed Sacrament is exposed, the genuflections on arriving at the Altar, and on leaving it at the end of the Mass will be made on both knees; the usual kisses and the ringing of the bell are omitted; and at the *Lavabo*, as the Priest turns himself towards the people on the first step or below all, (according to the construction of the Altar,) the server will face him while pouring the water upon his hands, waiting to receive the towel from him, which with the cruet and the plate. he replaces upon the side-table.

3. When more than one Epistle is read, the last one may be distinguished by being preceded by the *Dominus vobiscum*, followed by more than one prayer recited in succession.

4. While waiting for the time to remove the Missal, the server must not stand close to it at the side of the Altar, almost facing the Priest, but rather a little behind him.

5. The server, when going from his place to

the Missal or to the side-table for the cruets, should not go to the middle of the Altar to genuflect, or bow; as the Sacred Congregation of Rites decreed, Aug. 12, 1854, that the genuflection or the bow is to be made *only* when the server passes from one side of the Altar to the other.

Chapter II.

FUNCTIONS OF TWO SERVERS AT LOW MASS.

ARTICLE I.—*General Instructions.*

The two servers are distinguished one from the other, by the names, *first* and *second*.

The first will always occupy the Epistle side of the Altar, and the second the Gospel side. In walking together, the first must be on the right, the second on the left. Where the space will not admit of walking abreast, the first will lead.

Both should be well instructed in the ceremonies of the preceding articles, which refer to the serving of low Mass in general.

The two servers should perfectly accord, as to

the manner of answering the responses and of making the bows, the Sign of the Cross and the other ceremonies common to both.

ARTICLE II.—*Particular Instructions.*

1. The two servers will, on arriving at the Sacristy, put on their surplices as directed in Chapt. I, Art. I, par. 6, and Art. II, par. 1.

2. When the Priest approaches the table, they bow to him, and placing themselves, the first at his right, and the second at his left, they proceed to assist in vesting him, as laid down in Chapt. I, Art. II, par. 2, *et seq.*; so that, while the first presents the amice, the second prepares the alb, and while one presents the girdle, the other offers the maniple, etc.

3. When it is time to proceed to the Altar, both make a low bow with the Priest to the Cross and then salute him with a simple bow; and walking before him to the Altar, the first carries the Missal, while the second keeps his hands joined.

4. On arriving at the Altar, they place themselves as they were in the sacristy: he who is on the

side whence the Priest comes, steps back a little to allow him to pass; the first then receives the cap from the Priest, with the usual kisses, and both make a genuflection or a bow when the Priest makes his salutation to the Blessed Sacrament or to the Cross; and they raise up the alb, a little, when he ascends the steps of the Altar.

5. The first server, having placed the Missal on the Altar, goes to put the cap in a proper place, and then kneels on the floor in front of the Altar a little distance behind the Priest on the Epistle side; the second server takes up a similar position on the Gospel side. They should answer together—without anticipating each other—and in the same tone as the Priest, observing all the directions in Chapt. I, Art. III, par. 2, and 3.

6. When the Priest is ready to ascend to the Altar, both servers rise, raise the extremity of the alb a little, and then kneel on the lowest step.

7. At the end of the Epistle, the first server removes the Missal, as in Chapt. I, Art. III, par. 5 and 6. The second remains kneeling at his place, until the beginning of the Gospel. The first, having answered *Gloria tibi Domine*, returns to his place passing between the second server and the Altar.

8. After the *Laus tibi Christe*, both servers kneel; and while the Priest recites the *Credo*, the directions in Chapt. I, Art. III, par. 6, are to be observed.

9. When the Priest says *Oremus* at the beginning of the Offertory they bow, then rising, meet in the centre, and genuflect or bow profoundly; the first then proceeds to the side-table, while the second ascends to the Epistle side of the Altar to fold the veil, if the Priest leave it unfolded, after which he descends to the step below the predella at the same side of the Altar, where he stands with his hands joined. In the mean time, the first server will arrange the towel on the corner of the Altar, upon which he places the plate and cruets, and proceeds as directed in Chapt. I, Art. IV, par. 3.

10. While the Priest is making the Offertory of the chalice, the second server takes the water-cruet in his right hand and the plate in his left; and the first takes the towel which he holds in both hands. When the Priest approaches the side of the Altar for the purpose of washing his fingers, the same rules are to be observed as laid down in Chapt. I, Art. IV, par. 4, with this difference, that

both servers remain at the side of the Altar until the Priest returns the towel to the first, when they repair together to the side-table, and having arranged their respective articles, the first takes the bell, as directed in Chapt. I, Art. IV, par. 5, and both return side by side, to the middle of the Altar, genuflect or bow profoundly, and then kneel down in their respective places.

11. All the rules laid down in Chapt. I, Art. IV, par. 7, 8 and 9, and Art. V, par. 1, 2 and 3, are to be observed by both servers conjointly (with the exception of the ringing of the bell).

12. If Communion be not given, the first server alone gives the ablution, following the directions laid down in Chapt. I, Art. V, par. 4 and 5. The second server remains kneeling until the Priest leaves the middle of the Altar for the second ablution, when he rises and proceeds to remove the Missal to the Epistle side. Having done so, he descends the side steps and joins the first server who is waiting for him at the side-table, and both return before the middle of the Altar, genuflect, or bow, and resume their respective places.

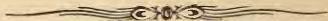
13. If they are to receive Communion either

alone or together with other members of the clergy, after the Priest has made the genuflection at the uncovering of the chalice, the first server goes for the communion cloth, and returns before the middle of the Altar, where he is met by the second server, and both kneel on the lowest step. When the Priest receives the precious Blood, they bow profoundly and recite the *Confiteor*. After the *Indulgentiam* they rise, make a genuflection at the same time as the Priest, and kneeling on the edge of the platform, they receive holy Communion first. After having received, they rise, genuflect, and retire to the extremity of the platform, where they kneel and hold the cloth for the remainder of the communicants if there be any. When the Communion of the Clergy is ended, the first server draws the whole cloth to himself, both rise, genuflect, and go down to kneel on the lowest step facing each other till the Communion of the faithful is over. When the Priest returns, they rise and come towards the centre to lift his alb as he ascends the steps. The second server then retires to his place, while the first proceeds, as directed in the preceding paragraph, to serve the ablution. If none of the clergy are to receive

after them, but only the faithful at the rails, after having received they rise, genuflect, and retire to the lowest step, as directed above. If the faithful *only* are to receive, both servers rise at the uncovering of the chalice, and proceed to their respective places on each side of the Altar, where they kneel upon the lowest step and recite the *Confiteor*. When the Priest has finished giving Communion, they rise and proceed to the centre of the Altar in time to elevate the alb as he ascends the steps.

14. At the last Gospel both rise and make the Sign of the Cross together. If there be a Gospel peculiar to the day, the first server will observe all the rules laid down in Chap. I, Art. V, par. 11.

15. When the Priest descends from the Altar, the servers genuflect or bow with him, and precede him to the Sacristy, where they assist in removing and arranging the sacred vestments, as described in Chap. I, Art. V, par. 13.



Chapter III.
METHOD OF
ANSWERING AT MASS.

Priest. Introibo ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam, ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare con-

turbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere : [*Knock your breast and say,*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper vir-

ginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the Priest says, Flectamus genua, answer,
Levate.

At the end of the Epistle, say: Deo gratias.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Evangelii, &c.

C. Gloria tibi, Domine.

At the end of the Gospel, say: Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Orate, fratres.

C. Suscipiat Dominus sacrificium de manibus
 tuis, ad laudem et gloriam nominis sui, ad utilita-
 tem quoque nostram totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At "Sanctus, sanctus, sanctus," *ring the bell.*

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

At "Domine non sum dignus," *ring the bell.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Ite, Missa est : *or*, Benedicamus Domino.

C. Deo gratias,

In Masses for the Dead,

P. Requiescant in pace.

C. Amen.

P. Benedicat vos omnipotens Deus, &c.

C. Amen.

P. Dominus vobiscum.

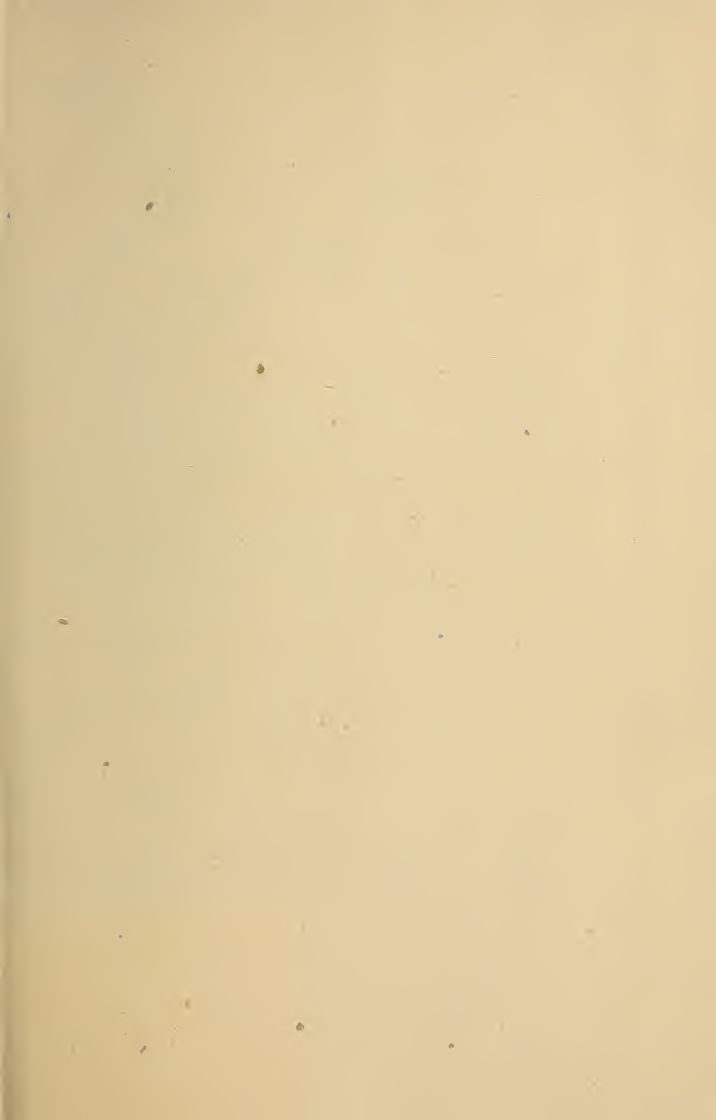
C. Et cum spiritu tuo.

P. Initium, *or*, Sequentia sancti Evangelii
secundum, &c

C. Gloria tibi, Domine.

At the end of the Gospel, say : Deo gratias.

FINIS.

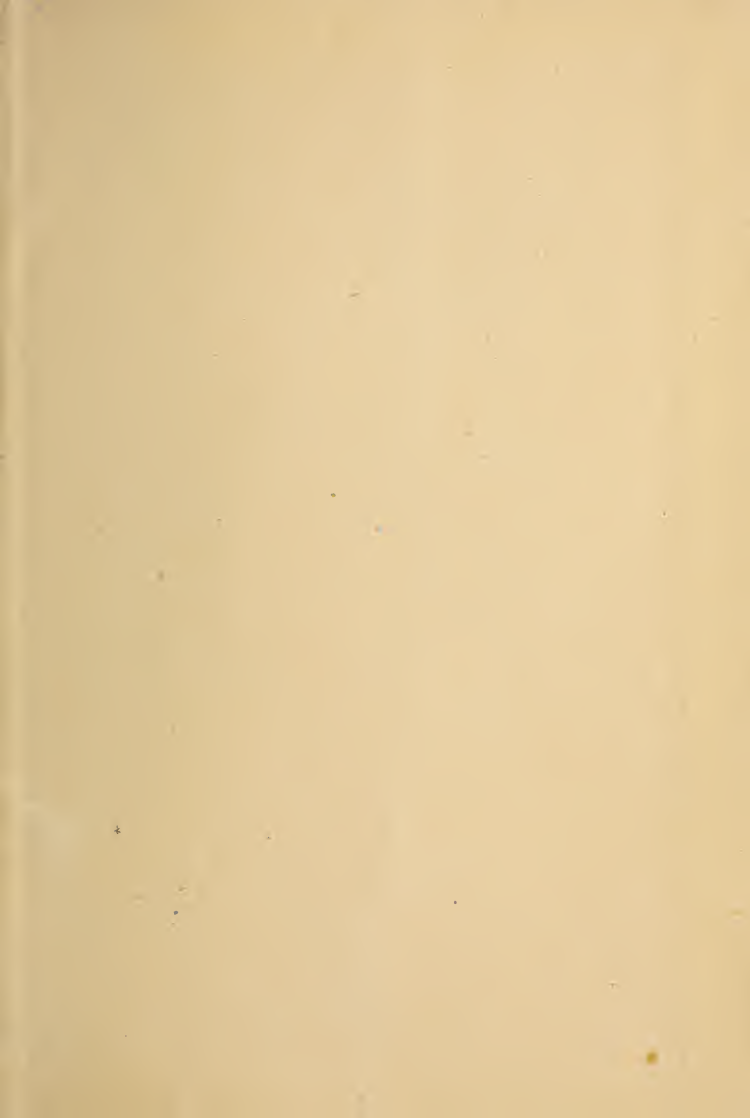


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